

PEACE NEWS

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2d.

War Aims - False and True

OF the British air raids over Germany, the Times has said that "few people in these isles relish the thought of homes wrecked and innocent lives cut short."

Not to speak of "relish" where children may be turned into life-long cripples, sensitive people in this country are beginning to hate the whole process. But they sacrifice their feelings. They read that "clouds prevented full observation"; and the idea of terrific bombs from behind clouds makes them feel a little worse than before. If this is the way to "the complete destruction of our foes," it is appalling. Still, war is war, and this war is "necessary," and to "a good end."

Pity for children is an elemental thing. Toughened Hebrew slaughterers before the Lord revolted against delivering sons and daughters to the fires of Moloch. We know how their prophets urged a fuller mercy. When cities "burned with fire," one of the greatest rebuked hands that were "full of blood," demanding of his people, "To what purpose is the multitude of your sacrifices. . . ?"

Two thousand and more years later, we have a similar perception of the inner values in the famous words of Keats: "I am certain of nothing but of the holiness of the heart's affections. . . ."

War and victory are deceits—who in 1919 would have imagined 1943! But the unforced, inward apprehensions are true; and when they conflict with purpose it is not feeling that should be suppressed, but the aim that should be examined.

The Historic Aim

We all know that this is not Britain's first or second war. Outside Asia, the Americas, and Africa, we have fought Spain, France (again and again), Holland, Russia, and Germany. As with Italy, Austria, and Turkey, we have been allies at one time and enemies at another.

In changing sides, our governing purpose, say the historians, always has been the same: Europe must not be consolidated into an empire able and willing to endanger British rule and British trade overseas.

Equally we know how successful this policy has been. Omit India, and delete the deserts, and there remains a fertile tenth of the earth (at least) safely under the control of the British family of seventy millions. It is an area 42 times as big as Italy, and 25 times the size of Germany.

A world-home for democracy and freedom; a vast, all-climate territory giving preference to British trade; an empire yielding, even in these crowded islands, a standard of living which was one-third better than most of the best in Europe? What other aim could have satisfied us so comprehensively?

Effects in Europe

Alas! four centuries of war have preserved in Europe a freedom giving neither security nor plenty. Where a united Europe would be stronger and richer than the United States, there is division and poverty. A dozen countries, moreover, are debarred from sharing that wider outlook likely to go with overseas colonies; and to this dozen we ourselves added Germany and now have added Italy.

While no league or union provides for peaceful change, the populous countries are too poor to be willing to stay as they are, but not too poor to fight. So, amidst gigantic inequalities, we have war after war, with continuous crises between. And from Wolfe before Quebec and Clive in India, we have come to wrecking homes and cutting short innocent lives.

Perhaps it may be said that the more universally good the cause, the less the force needed (at worst) to sustain it. Even a Detroit race riot,

by
Percy Redfern

smothered by the good sense of millions wanting internal order, needs no campaign to quell it. But our good aim (and there is good in it) is now too partial. It has failed to include an equal good for Europe. So that over a hundred million people there are fighting for its defeat.

We call them aggressors, gangsters, Fascist thugs; but those are words where thoughts are wanted. We, too, need re-education, and a better, broader aim. We cannot humanize war; but we can so humanize our purpose that opposition may be overcome without the horrors of our present means.

Peace Hath Her Problems . . .

ALTHOUGH, at the moment of writing, "the sternest battle of the Sicilian campaign is apparently now being fought in the plains to the South of Catania" (Times, Jul. 19) and is yet undecided, things have been going remarkably well for the Allies in the military war.

Possibly, the success of the Russians in overcoming the German attack ("Probably," says Gen. Martin, in the D. Telegraph, Jul. 19, "the real turning point of the war.") is of more substantial importance than the success of the British and Americans in so quickly consolidating their hold upon one-third of Sicily. But the moral effect of a quick Sicilian victory, which now seems more than possible, will be great: both on the Western allies and on the Italians themselves.

These have been summoned by Mr. Churchill and President Roosevelt to overthrow the Fascist régime. It is unlikely that they will, though "it is a remarkable fact that the entire message is published in all the Italian newspapers" (D. Mail, Jul. 19). Much rather, they will wait passively for the Allies to come. Twenty years of totalitarian government will have created in the naturally non-political Italian peasantry an almost Eastern fatalism.

If Lord Rennell has inherited the imagination of his father, his appointment as chief civil affairs officer of Amgot (Allied Military Govt. of Occupied Territory) is of good omen.

A Basic Question

AS realists we must, I think, assume that the Allied war-machine will roll on to victory in Europe. How long it will take, I have not the remotest idea. Collapse within a year, and another four years of struggle, seem to me, in the abstract, equally possible. Yet I have the feeling that in Europe it will be all over by next summer. At any rate, we must look to the end.

The end is a vista of uncertainty. One of the basic questions to be answered is one that is seldom

This is not fine talk. A new way of national life is a necessity. The old, historic policy is bankrupt. During this century it has thrust upon us eight years of intense war, with no end in sight. Now we are conscripted, rationed, taxed to the limit.

All are agreed that no third such war could be faced. But from victory what can we get? Another quarter-century of crises?

After world-war number one we soon tired of holding down the four millions of Ireland. Omitting other enemies, do we expect to be more successful against even the passive resistance of the eighty millions of Germany?

For all our quarter of the earth, the material as well as the moral costs of an empire requiring for its safety "an anarchy of independent sovereignties" in Europe, become impossible. Apparently, too, it is impossible for any dominant nation in Europe to create unity by war.

Unity is good, but so is freedom. So the true aim declares itself. It is union by consent.

Germany has suffered more than we and her people must be more sick of war. Why should we not look beyond its dreary devastations, its dreadful monotony, to a negotiated, free union of European peoples, leading to a common citizenship of rights and obligations in relation to the wealth of the world?

A SUCCESS TO REPEAT

THIS time the Peace News Fund has been notably enriched by the gift of a CO land-worker of a third of his substantial overtime earnings. The other thirds have been given to PPU and PSU. A keen supporter of the Fund makes a welcome suggestion:

"Last spring and summer PPU groups up and down the land organized socials, bazaars, dances, etc., to wipe off the debt on Dick Sheppard House and succeeded splendidly."

"Now, Mr. Editor, why not ask PPU Groups, during the next few months to organize similar functions to build up the PN Fund? No need to stop at the £5,000 mark."

We have no intention of stopping there. £5,000 was the minimum necessary: everything beyond will make the realization of our aim easier.

Contributions since Jul. 9: £42 11s. 9d.
Total to date: £4,709 8s. 6d.

THE EDITOR

Please make cheques, etc., payable to Peace News, Ltd., and send them to the Accountant, Peace News, 3 Blackstock Rd., N.4.

What shall that profit us which we feel to be destroying our souls? Every repugnance to the modern frightfulness of war is a message. It is an innate demand for other ends, bringing not nausea in the means but happiness.

PACIFIST COMMENTARY EDITED BY "OBSERVER"

asked at all. Will the average British soldier be prepared to do his part in whatever measures are taken to restore order and liberty in Europe? "Mass Observation" has a significant article on this point in The New Statesman (Jul. 17).

"It is clear from reports that the great majority want to get back to civvy street as quickly as possible after the last all-clear. Despite a realization that immediate demobilization would lead to chaos and the very unemployment problem which is one of the main post-war fears at present, the basic feeling is that, whatever may happen to any one else, 'I personally intend to get back as soon as I conceivably can.'"

Problem for Authorities

HERE are the elements of a situation which the authorities will find it difficult, if not impossible, to control. For this desire for an immediate return to civvy street is dominant in men who, in other circumstances, would take a calmer and more rational view than their fellows. "Mass Observation" I think, is soft-peddling when it says:

"Many men in the forces feel that, unless intended measures are pre-announced, unless efficient propaganda is forthcoming well before the armistice, the desire to get out will override considerations of common sense and personal security. Some anticipate serious discontent, if demobilization is delayed without due preparation of the soldiers' minds for a longish period in uniform after the war is over."

This is surely to overestimate the power of propaganda to stifle a profound human impulse. Indeed, it is to invert the normal role of propaganda, which is to overwhelm rationality by emotion. Here it is required to stem emotion by rationality—or what is generally accepted as rationality.

"Private War - Aim"

BENEATH this whole emotional attitude of the British soldier is a deep desire to be done with the army and all its works and ways—simply, to get away. "Mass Obser-

vation" believes there is an element of illusion in it also.

"There is relatively little wishful-thinking in the Services about the post-war world. Soldiers, sailors, and airmen are less inclined to over-optimism than civilians. But the serving male has one great illusion overlaying his general pessimism and cynicism—the illusion that his troubles will be over when he gets back to civvy street. This is his private war-aim, his underlying assumption for post-war peace and security. He hopes that he will be among the first to get back there, though he can realize that it may be some time before he is released. Given the chance, in most cases he would go back immediately the armistice was signed, job or no job."

Is it really an illusion? Why should the soldier not expect to be maintained, without a job, back in his own home (if he has one still) rather than be kept to idle in the army? If the latter is practicable, why not the former? The answer is that it is equally practicable.

America's Share

THERE is a great difference between the positions of the American and the British democracies in this matter of early demobilization. First, the USA came into the war more than two years after it began. Second, the chief enemy for the average Briton is Germany; for the average American, Japan. Third, the resources of USA being much superior to those of Britain, the economic position of the American serving soldier is much superior to that of his British counterpart.

In other words, compared to the British soldier, the American soldier at the Armistice will have served two years less, be serving at a much higher standard of comfort, and still have his main bogey to conquer. In such circumstances it is just that America should bear the main brunt of the war in the East. And that expectation will increase the tremendous pressure for quick demobilization in Britain. Whether the USA will like the particular application of the democratic argument or not, she should be the last to complain if Britain claims to carry only a token part of the burden of the Eastern

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Surrendering to Evil

THE Christian News-Letter does not willingly allow the Christian conscience to sink into lethargy. In its issue of Jun. 30 it speaks forthrightly of the "intolerable split in our moral existence" which the Christian war-supporter must endure as the methods of war increase in savagery. The editor writes:

"I need not repeat the reasons why I do not think that to become a pacifist is a way out of the dilemma. What the Axis Powers would do with victory is fairly plain; so long as the slenderest chance remains of a better alternative, the United Nations are bound, for the sake of future generations, to keep that possibility open.

"But the future we all desire is every bit as much imperilled by the attitude of those who surrender themselves blindly to the fury and destructiveness of war. . . It is sheer madness to squander in the years of war the spiritual capital that will be needed for the tasks beyond. Our acts form us; from their imprint on our character there is no escape. If our souls become dyed with the inhumanities of war, how can we create an order of justice and humanity?

"It is essential, therefore, that there should be at least some people who know what we are doing and who will not disguise from themselves the evil that is in ourselves and in our own actions as well as in the enemy. The truth is that in many respects we resemble the enemy. That is the curse of war: it is the great leveller and brings out the worst in us. It is having that effect on multitudes of individuals. We need to be honest about all this."

Suppose we carry the pursuit of honesty a little further. Why should the awareness in some few people of "the intolerable split in their moral existence" make so much difference? In multitudes of individuals the increasing savagery of the war is bringing out the worst: in them the ape and tiger become dominant. It is these multitudes, not the handful of the morally divided elite, upon whom will fall the task of creating an order of justice and humanity.

The argument comes to this. The United Nations must continue to fight for complete victory while the slenderest chance remains of a better order than the Nazis would impose. But in the act of fighting the chance becomes steadily and inevitably more and more slender.

In such a situation one would surely expect that the initial premise would be re-examined: namely, the assumption that there is no choice between surrendering unconditionally to the enemy and enforcing unconditional surrender upon him. The editor accepts and endorses the recent words of the Pope:

"It is not superfluous at the moment when the spectre of still more frightful instruments of devastation and death arises in the minds of men to admonish the civilized world that it is walking on the edge of an abyss, fraught with untold disasters."

And yet, in such a situation of which they recognize the infinite moral dangers—no less, in truth, than the complete spiritual collapse of the "civilized world"—the morally conscious elite is prepared to take a reckless gamble. They will support the ever more intense application of methods which, three years ago, they acknowledged to be abominable, rather than seek to end the war altogether by a peace which satisfies the demands of justice. They confess that the use of these methods will, in all probability, make us incapable of a peace of justice. Yet rather than explore the possibilities of peace now, they prefer this terrible hazard.

To call this a venture of faith seems to us almost a travesty of Christian faith. We do not ask that they should become pacifists. We accept the sincerity of their belief that it was necessary to resist and repel the Nazi attack by force of arms. But to continue to employ these terrible methods of war one moment beyond the point when the Nazi purposes have been defeated, without striving to seek a way out, is precisely the attitude of "blindly surrendering themselves to the fury and destructiveness of war" which they so unhesitatingly condemn.

A Mirror to Nature

I WAS waiting in a country bus queue. In front of me was a cockney bus conductor obviously on holiday and feeling very gay. He soon began telling me how poor his carrots were this year and sympathized with me for losing my apples in the high winds. "Don't give yer no 'eart, do it?"

But he was on holiday and not to be depressed. He was a very small man, with a very thin, tall wife "Bin 'ot, ain't it? Must be cool up where she is. Y'know, I often bin out wiv 'er in the winter when she's had frostbite up there 'n I bin warm as toast down 'ere. Still, she's a good wife—'alf way up to 'eaven already. Says she's always up before me, but she's always longer in bed, an' old 'ow!"

The lady's frown could not repress him. Laughter rippled through him and he flaunted an evening paper. "Blimey, that's cheek. Left England one night, bombed ole Jerry, spent a coupla days in Africa and bombed the Eyeties on the way 'ome!"

This was the climax of his gaiety. He shook in a rhythmic dance of laughter—clean laughter, without a

trace of malice or thought until he saw me, when he had to pause for breath.

Many thoughts were flooding through me: I could neither laugh nor speak: I was seeing the prostitution of the best things in human nature and the abuse of power that any pacifist would have seen in that moment. I could see, too, how subtly that evening paper had produced a blind spot in this delightful, happy little man who, but a moment before, had very tenderly helped an old man, who was feeling the heat, across the road into the shade.

My thoughts must have shown plainly in my face; for as he glimpsed them, with Cockney acuteness, he sobered down. "Terrible when y'come to fink of it, though, ain't ti?" he said. "I mean, like, they keep on bombing—but wha's it all for, really?"

Heaven certainly has a charming habit of spreading picnics in the wilderness. The shadow that passed over my little friend was a deeply refreshing comfort to me, and ever since I have been wondering if, in pacifist propaganda, we have long

BY GEO. W. ANKER

overlooked one of the most delicate and powerful instruments available.

In these days, when there is so much eager calloo-calling in the daily press about the coming offensive, propaganda grows more and more difficult, and too many pacifists increase the difficulty by a ferocity or an intellectual snobbery that will not unbend to those lower animals who have not "seen the light." This never answers. At a time like this the subtlest weapons are the most effective.

A kind of homeopathic method seems to yield results. A newsboy, selling sensational headlines, said to a friend of mine, "Good news, ain't it. They don't arf keep on giving it to ole Jerry!" My friend very quietly "Yes, they do." But she said it with such meaning that the boy is still seriously considering what "giving it to ole Jerry" really means.

The important point is to work upon the real core of human nature: not to plaster pacifist propaganda upon that poor neglected little flame already practically smothered with war propaganda. Facts and figures, reason and argument, must, of course, have an important place, but three words or a pregnant silence can often hold up a mirror to nature and show a man himself and his relation to others clearly and simply where argument might confuse the issues or lead to "words."

If you can make it pregnant enough a phrase or a silence will make those who hear it draw upon the deep common sense within themselves, which has laid unknown under the dusty piles of press patriotism and sentimentality. It may even show them Reality and Futility in a nutshell, as Juliana saw "all that is made—in a litel thing; the quantitie of a hasel-nutt, lying in the palme of my hand." But even if they cannot rise to such a medieval height of contemplation, they may begin to think.

COMMENTARY

war on the ground that British democracy will not stand for more.

Europe's "Policeman"

EQUALLY, it seems that America will have to bear the main burden of the famous "policing" of Europe. She will be the chief controller of the food supplies without which the maintenance of order in Europe will be impossible. She will be, as she always has been, more a persona grata with the European peoples than Britain.

They will stand many things from USA that they will not stand from us: for two reasons—first, that in the eyes of the average European, USA is more disinterested than Britain; and, second, that USA as the land of democracy, freedom and opportunity is a more compulsive symbol to the European "common man" than Britain. There is probably no racial minority in Europe that is not a force of some consequence in the domestic politics of the USA.

Russia's Role

IF this line of argument is near the truth USA rather than Britain will carry the main responsibility for the restoration of "order and liberty" in Europe. But what of Russia? An American writer in the Daily Mail (Jul. 16) insists (1) that USSR is the most completely independent government in the world today; (2) that in all probability Russia will be at peace while USA and Britain are still at war; and (3) that Russia will insist on restoration of the strategic frontiers of the Tsarist empire.

If Russia gives no help to USA in her struggle against Japan, USA will be very loth to concede to Russia an imperialist settlement of her Western frontier. Tentatively, therefore, I conclude that before there is serious danger of the Russians breaking through into Germany, the Hitler regime will be overthrown in order to facilitate an American occupation of Germany. The main contestants in this major political struggle will be USA and Russia. Russia will be faced by a problem which should delight the realistic mind of Stalin. Which will be more profitable to USSR: to take advantage of American involvement with Japan and take what she wants of Eastern Europe, or to grant USA facilities for waging war against Japan in return for American consent to her territorial demands?

Democratic Revival?

MR. McCURDY in "The Structure of Morale" very reasonably objects to the confusion caused by the use of "democracy" as an omnibus word. "Democracy," he says, "must really refer to representative government, or the word loses all utility." I agree.

Using "democracy" in this sense, The Observer (Jul. 18) takes heart because recent declarations "let shine through one general principle for the future of all Europe; the reassertion of democracy." The heartening declarations are (1) King George of Greece's pledge of free elections; (2) President Roosevelt's message (Jul. 14) which declared that USA will recognize no political body as Government of France that is not freely elected by the French people; (3) the Roosevelt-Churchill message to Italy; (4) Marshal Stalin's message to the Algiers Committee looking forward to the rebirth of a "democratic" France.

But it would be still more heartening if Marshal Stalin had looked forward to the rebirth of a democratic Finland, Estonia, Latvia and Lithuania—and even Russia.

Neither the Peace Pledge Union nor Peace News itself is necessarily committed to views expressed in the articles we publish. (Still less does the acceptance of advertisements imply endorsement of any views expressed or implied therein or PPU connection with the matter advertised). Contributions are welcomed, though no payment is made. They should be typewritten, if possible, and one side only of the paper should be used. They may not be returned unless a stamped addressed envelope is enclosed, nor can we undertake to acknowledge all correspondence owing to increased cost of postage.

Continued from page 1

FROM the Evening Standard, Jul. 12:

"BOTH SIDES OF A QUESTION"

"Ours: 'Anti-war demonstrations took place yesterday in various Italian cities, and were particularly serious in Milan, Turin, Bologna and Florence,' said Morocco radio today.

"Theirs: 'Demonstrations by workers took place in a large number of Italian cities yesterday. They were in support of the Italian Government in their struggle against the Allied invasion,' said German-controlled Paris radio."

ADVISORY BUREAUX

Ipswich (Suffolk) now: R. Walker, 16, Surrey Rd., Ipswich.

Aylesbury (Bucks) now: Rev. H. J. Dale, The Manse, Quainton, Aylesbury.

Southern Regional Secretary now: Mrs. R. Hillman, 105, Palmerston Rd., Boscombe, Bournemouth.

Add Duns (Berwickshire): Rev. A. E. Swinton, Swinton House, Duns, Berwickshire. (Individual adviser.)

A MAN and HIS DOG

Beggar My Neighbour. By Lionel Fielden. (Secker and Warburg), 3s. 6d. (Obtainable from Indian Freedom Campaign, 8 Endsleigh Gdns., W.C.1.)

THIS is an outstanding little book on India: the work of an imaginative man who has had real experience of India, and has done his utmost to see it steadily and see it whole.

It will not please the doctrinaire politician of the Left, who believes that by nature a Congress man can do no wrong; it will very seriously displease the Churchillian die-hard, because it is really much more formidable than the doctrinaire denunciations of the Left. It is a book which no-one, pacifist or non-pacifist, internationalist or imperialist, who is seriously concerned about India can afford not to read.

Mr. Fielden has not, like others of the same antecedents, suddenly gone all revolutionary. He finds no obvious enjoyment in throwing resentful bricks at the British Empire. But he has undergone a revolution of some kind. He sees things in a different perspective. He has added to his high endowment of intelligence the far rarer gift of imagination.

Largely in consequence of this, his little book is quite impossible to summarize. In other words, no serious person can be exonerated from the duty of reading it. But here is a typical quotation.

"The trouble is that we are apt to be two-faced about the Indian business. That is not to blame, but rather to extenuate. If the average Britisher, or even his average politician, is asked whether he desires India to be free, he will certainly reply in the affirmative, and quite sincerely mean it; yet somehow he isn't really thinking of freedom in terms of British freedom, but rather as a kind of gift we could bestow on India, as you might give a particularly juicy bone to a dog, the dog however remaining your dog. For the dog to walk out and buy a bone for himself, run an account with the butcher and be independent of all bones, is unthinkable."

"Without being conscious hypocrites, we do not visualize, because we do not relish, the

idea of an India with all the attributes of a sovereign State, capable of playing as great a part as Russia or America in world affairs. But although we may not consciously be hypocrites, we do have a certain uneasy feeling that our attitude is not quite consistent with our professions of freedom: and we therefore seek instinctively to rationalize it by dwelling on India's 'divisions,' and her 'defence,' and ultimately the fact that on the whole she is happier with us."

Mr. Fielden's practical proposals, which might well be adopted *en bloc* as the PPU programme for India, are as follows:

- (1) No Viceroy to be appointed after Lord Linlithgow.
- (2) The simultaneous abolition of the India Office.
- (3) The High Commissioner for India to become a full Ambassador, who would handle all Indian affairs.

These three steps are essential, being of immense symbolic significance. There follow:

- (4) The release of all political prisoners and the re-establishment of the elective Legislative Assemblies in all Provinces.
- (b) The transfer of power to a Government either composed of the eleven elected Prime Ministers, or formed by an Indian leader such as Sapru, Rajagopalachari, Jinnah or Nehru.
- (6) The making with that Government of a treaty similar to our treaty with Egypt.
- (7) A decisive declaration to the Princes that they must make their own terms with the Indian Government.

But read the book: then read it again.

J.M.M.

INDIAN FREEDOM CAMPAIGN

On Aug. 9 it will be one year since Gandhi and the other Congress leaders were imprisoned. PPU Groups are urged to take the opportunity to demonstrate again their desire to see India free.

Open-air meetings, leaflet distribution, and letters to the MP and to the local press are suggested. Special leaflets relating to the "One Year of Struggle" are being printed, and groups are asked to order supplies as soon as possible from the Indian Freedom Campaign.

In London there will be a rally in Hyde Park, when it is hoped to have speakers on two platforms from 2.30 to 3.30. London members are asked to go and help sell literature and distribute leaflets outside Hyde Park. Please send in your names to the IFC, 8 Endsleigh Gdns., W.C.1, as soon as possible.

Dr. N. Gangulee's pamphlet on food conditions in India, "Famine," is available from the Indian Freedom Campaign Office, price 3d. post free.

The Pacifism of a Socialist

by BILL GRINDLAY

In my article of May 14 I suggested that Community and Communism each had the quality which the other lacked, and that the modern world stood seriously in need of a doctrine which combined the historic realism of Communism with the imaginative humanity of Community.

But I suggested also that it was futile to seek a simple synthesis of these two philosophies, since they are in basic opposition to each other.

I still believe that the Peace Pledge Union could provide the nucleus of a body of revolutionaries having both the faith and the understanding.

THE Peace News leader which on May 21 considered my article of May 14 said little with which I disagree and nothing which invalidates my thesis. I agree that Marxism ignores the crucial problem how to sustain a revolutionary morale in a late capitalist democracy which has outgrown the use of domestic violence; I agree that the vital task is not to establish but to humanize the inevitable collectivism; and I know that the factory is the last place on earth where Community could be established in time of war.

I know, and in the manner of my own generation have followed, John Middleton Murry's path through hope into despair. I have felt, as he felt once, the urgent necessity of Communism. I have experienced, as he has experienced, the hopelessness of both the irrelevant technique of the Russian Revolution and the gradualism of Labour Party policy which leads to an utter implication in bourgeois politics. I was moved by his search for a means whereby a Socialist dynamic could be sustained for this country and a Socialist movement educated into its own proper ethos.

My disagreement with him is quite simple. I do not believe that the Community experiment of his theory could achieve the former task; and I do not believe that the Community movement which exists in actuality attempts to achieve the latter. The attempt to effect the self-education of a Socialist movement into its own proper ethos has issued in a movement which has lost its Socialism.

If the Community movement had remembered a little more of the truth it had learnt from Marx, it might have avoided its present dichotomy between ethics and economics, and might even have saved its Socialism. Bourgeois morality is an outgrowth of bourgeois society, and in its turn has in some ways hindered and in others helped the development of Capitalism.

The contemporary moral break-up (pornography instead of politics for so many between-war intellectuals) is the result and the symptom of the disintegration of the bourgeois social order. But the task of the Socialist is not to anticipate here and now the morality of the Socialist Commonwealth. It is to live here and now by the ethics of revolution—a far more difficult and less satisfying task.

ANTICIPATING THE GOAL

It is in its attempted moral anticipation of its goal that Community reveals its religious nature. Community faces a problem which, in other and higher terms, besets the Christian. Community attempts an ethical anticipation of the life-to-come. Community will not realize that its creative destiny is to live under tension.

That was the purpose in part of my earlier article, and the point of my saying that the Community adherent rejected the "veritable anguish of sharing the frustration of the mass while being aware of it as the mass is not." There is no virtue in anguish for its own sake, replies the Peace News leader. No, indeed. But that

anguish in those circumstances may be the creative necessity of our age.

For if the revolutionary is under the unrelenting spur of his own experience both of the economic injustice and of the moral and spiritual devastation of this age, then his morale will not flag. Action springs from the tension experienced on the pulses of the living and acting man, the tension between the spiritual death of the actual here and now and the spiritually imperative alternative. The tension must be resolved in social action.

WHAT SOCIAL ACTION?

Perhaps it will be said that the "social action" undertaken in response to such a demand was precisely the exodus into Community. But consider for a moment.

Our task will be accomplished only if the elite which could have found its own salvation has rejected that salvation in the general interest. And our task, as I have said elsewhere, is to persuade men to surrender to the demand made by their own humanity that they use their machines to feed one another. If men seek to do that, then they will consciously establish a socialist economy for humane purposes, and it is in the effort thus required of them that they will become socialists more fully. The immediate alternative is a planned economy established in spite of men for a depersonalized economic purpose.

The distinction is utterly vital. Either the machine will establish socialism because if it does not it will cease to run; or else men will establish socialism because if they do not their neighbours will starve—if they do not, indeed, as the pacifist tells them, they will be compelled to murder their neighbours. This is the distinction between spiritual life and spiritual death; between a human community and a machine totalitarianism. It is the distinction between a planned democracy and dictatorship.

SOCIETY'S ILLS DIAGNOSED

Now in the three articles which Wilfred Wellock has recently written for Peace News (Jun. 11, Jun. 28, Jul 2) he repeats, with his own emphases and with the added clarity of his own insight, the diagnosis which most of us accept of the ills of modern society. Man has become a robot, incapable of accepting and unwilling to accept the burden of individual democratic responsibility in a situation which is too complex for him to understand; the conveyor belt has robbed man of the creative and satisfying craftsmanship of the pre-industrial worker; and leisure has become a frantic attempt to escape from a life which is intolerable and inhuman.

But what is Wilfred Wellock's cure? He

Venereal Disease

To the Editor

The suggestion of Robert Pollard and Maurice Cranston appears to be that every encouragement should be given to a person about to commit a deadly sin against God and a fellow human being that no evil consequence will overtake him and that the action he contemplates can be effected without the slightest inconvenience to himself! Readers may judge the results from the fact that prophylaxis is already the established system in the Army and Navy and to some extent among the women in the Forces also. The increase in the incidence of VD in those establishments is not 100 per cent. but 250 per cent. over the 1941 standard, while the "preventive" remedies mentioned by Robert Pollard are freely supplied.

The position is precisely similar to telling a burglar that he can with complete impunity break into an isolated house where the inhabitants are away from home, and that therefore he need not fear any unpleasantness to himself! Everyone must judge as to whether such a method will achieve either the "realization of good men or a good society."

ALFRED SALTER

Much correspondence has been received on this subject. One of the main material points made against the letters of Maurice Cranston and R. S. W. Pollard is that prophylaxis is not likely to be practised when sexual intercourse takes place under the influence of drink. At a deeper level, and one more relevant to pacifist thought, is the objection that sexual intercourse without love is an indulgence, which involves treating the partner as a means and not as an end, and is therefore essentially alien to the ethics of pacifism. The correspondence must now close.—Ed. PN.

Other letters on back page

On June 30 the National Debt (according to the Chancellor of the Exchequer, in a Parliamentary answer on July 6) amounted to £17,722,564,000.

believes that reaction will have triumphed in post-war Britain, and that in the totalitarianism which will be imposed upon us, the light of liberty and truth will be kept aglow in the little Communities, whither a tired people and its tired rulers will in time turn for guidance into the ways of peace.

Wilfred Wellock combines an unnecessary defeatism in the face of the immediate future with an unjustified optimism for the more distant future which he does not have to face. There are times when the prophet is needed, times when it is needful that the man of insight and imagination should sketch the future and prepare men for the time when they must act. Marx was that prophet well nigh a century ago; and the time for action is now upon us. On all sides Socialists betray their faith. From the Communists to the Labour Party, from the Left to the Right, you may sound the whole gamut of aberrant Socialism. But while there is yet hope we must struggle.

For this is the crisis for which we have planned. It is now, now that we must bring about in men the change of heart which will lead to a change of social policy; lead men to a change of policy which will be creative and real only if it springs from a changing heart. Perhaps, in its way, Common Wealth has shown that the task is not impossible. But I know how overwhelmingly difficult it is. I know the peculiar pacifist difficulty over the question of power. But I still assert that if we cannot awaken men to the need for Socialism, then we may find Fascism leading us to the third world war.

I believe that the Peace movement as a whole must address itself anew to the problems which confronted the founders of the Adelphi Centre. Perhaps I am asking for a fresh start for a Community movement which has strayed from its Socialist purpose.

When I have written the word "Community," I have thought the word "Pacifist." For I know that the idea of Community is the only distinctive contribution which the Pacifist movement has made towards the solution of the world's problems.

And if the task of achieving Socialism in Britain without violence and without Robotism is almost too difficult to contemplate, I yet believe that it is with the Peace Pledge Union that the key to the problem lies.

"The Adelphi's" 21st Year

With the current number The Adelphi enters its twenty-first year: a long history in these days of incessant change. It is become the chief intellectual organ of pacifism and of social renascence through a recreation of the local community: in particular of agricultural community.

In this number "Coming of Age" by Middleton Murry is a notable statement of the pacifist faith in its contemporary context. The Earl of Portsmouth shows the way to a renaissance of true forestry. Henry Williamson, in his own vivid and nervous style, tells of the farming experience of a literary artist in "Fare thee Well, my Poetsy." Harold Massingham pictures Samuel Rockall, the Buckinghamshire "wood-bodger," to enforce his thesis concerning "responsible property." The reviews, and the short notices, are of high quality. The Adelphi may be ordered direct from Lodge Farm, Thelthorpe, via Diss, Norfolk (1s. 6d.; annual subscription 6s.) or from the PPU bookshop at Headquarters.

LILLA TANSLEY LEAVES BIRMINGHAM

A presentation in the form of a cheque was made to Miss Lilla Tansley as a mark of appreciation of her services as secretary of the Birmingham Regional Council of the PPU for the past five years. Miss Tansley is leaving Birmingham this weekend to take up an appointment on the PPU headquarters staff.

The presentation was made at a weekend school at Whetstone, Birmingham, by Mr. H. Whitley, a former chairman of the Council, who spoke highly of Miss Tansley's services to the pacifist movement. At Birmingham Regional Council on Wednesday of last week Mr. E. Fletcher paid warm tribute to Miss Tansley's work, and said she would take with her to London the good wishes of the Birmingham movement. The new Birmingham Council secretary is Miss C. Jones.

WORDS OF PEACE—30

A Sure Foundation

During the last years of the 14th century the Kingdoms of Poland and Lithuania were united through the marriage of Princess Jadwiga of Poland to Jagiello, Grand Duke of Lithuania. This notable union was ratified by the Act of Horodlo 1413, from which the following extract is taken.

NOR can that endure which has not its foundations upon love. For love alone diminishes not, but shines with its own light, makes an end of discord, softens the fires of hate, restores peace in the world, brings together the sundered, redresses wrongs, aids all and injures none. And whoso invokes its aid shall find peace and safety and have no fear of future ill.

THE basis of the Peace Pledge Union is the following pledge which is signed by each member:

I RENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER.

The address to which new signatures of the pledge should be sent, and from which further particulars may be obtained is:

★ PPU HEADQUARTERS, ★

Dick Sheppard House, Endsleigh St., W.C.1.

Fellowship

THE return of John Barclay to the service of the movement will, I am sure, be generally welcome, even to those who have not always seen eye to eye with him. His function as a member of the staff of Peace News Ltd. will be twofold: first, to assist in the effort to increase the circulation of Peace News; and second, to stimulate the demand for PPU literature (which is now the technical responsibility of the Publications Department of Peace News, Ltd.) and to encourage the demand for pacifist literature generally from the PPU bookshop at Dick Sheppard House.

Those are his new technical functions. The most important of his old ones will remain, as the necessary condition of his fulfilling his new ones. He will resume his activities as an apostle of fellowship in the movement. As we all know, he has his own particular and inimitable ways of fostering such fellowship. And the movement has been the poorer for the loss during the period in which John Barclay's peculiar talent has had no opportunity of exercise.

But, in welcoming John Barclay back as an apostle of fellowship, it is not inopportune to emphasize that fellowship is not only a matter of man-to-man cordiality. Human warmth is very important. But the ideal of fellowship is served no less in other ways. Every kind of honest and disinterested service to the movement as a whole is a service to and a propagation of fellowship. In particular, the conception that organization and fellowship are opposed to one another is false. True, they can be opposed to one another. Organization, mechanically conceived and practised, can be fatal to fellowship; just as spontaneity, irresponsibly indulged, can be fatal to due order. But inherent opposition there is none. On the contrary, organization is as necessary as spontaneity to true fellowship.

It is devoutly to be hoped that the reappointment of John Barclay will mark the end of the tendency to set these complementary elements—let us call them the organizational and the inspirational—in barren opposition. There is a diversity of gifts; and the PPU, if it is to realize its own essential nature, must give scope for the harmonious combination of them all. Those who are inclined to underestimate the value of organization should remember that a fine piece of organization is itself an inspiration. And those who are tempted to undervalue the inspirational should bethink themselves that without it there would be precious little to organize.

But, above all, we must cling to the twofold idea of the unity-in-growth of the movement. Because it has had to develop for four years in an actual war-situation, the PPU is, and must needs be, a different movement from what it was while Dick Sheppard was alive. For one thing it is a much smaller movement: for another, from being almost a popular movement, it has turned into an unpopular one. What respect it gets from the public it has to earn. And even so it has to be remembered that respect is not the same as popularity. For quite a while to come we are bound to be unpopular; but we can compel respect.

But we shall compel it only by our own quality: by the quality of our thinking and the quality of our doing. It is futile to think that we can commend the idea of brotherhood to the world unless we are ourselves a brotherhood. Equally, we shall not long remain a brotherhood unless we are convinced, not only emotionally but intellectually also, of the necessity and possibility of brotherhood.

I interpret the reappointment of John Barclay to the service of the movement, in a capacity partly new, partly old, as an evidence of the instinct for unity and the instinct for growth in the movement. That in his new capacity his chief function should be to disseminate the means of education in the movement is altogether fitting, seeing that our progress must be from lesser to greater consciousness.

JOHN MIDDLETON MURRY

"Does the experience of the Great War and of the years that followed it give us reasonable hope that, if some new war started, that would end war any more than the last war? No."—Mr. Neville Chamberlain, 1938.

a pamphlet for study

PACIFIST TECHNIQUES

by Charles F. Titford

with an introduction

by Alex Wood

Price 6d. (post free 7d.)

The P.P.U. BOOKSHOP,
Dick Sheppard House, Endsleigh Street,
London, W.C.1.

LETTERS

"Absolutists"

ETHEL Mannin writes sympathetically of my refusal of prison work, but she is not quite correct in supposing that this action sprang from the sort of "absolutism" she describes. I have been rather careful to make it known that I do not think all pacifists should refuse all prison work, although I certainly hope all pacifists will refuse military conscription in principle.

I cannot say in the space of a letter what were the reasons for my decision to refuse jail work. They lay partly in the special circumstances of the case, partly in my feeling that I had no right to acquiesce in work other than my present work for PPU and Food-Relief, and partly in my deep disquiet at the failure of pacifists in this war to rally and stand firm at some point. I feel the only impression we make on most people is that we will do absolutely anything if only we can be spared a personal appearance on the battlefield.

I believe that the division of pacifists into "absolutists" and "conditionalists" is unfruitful as a basis for discussion. Pacifists, with different talents and opportunities, working in different circumstances, must try to express the best that is in them. Some will do so by acts of co-operation, some by acts of resistance. Like our other acts, they will be known not by their motives or by their logic but by their fruits.

ROY WALKER

London, W.C.1.

It is high time that pacifists stopped confusing war renunciation, which is a personal religious attitude, with war-resistance, which is a political attitude.

I am one of those "rational" pacifists who resist war because it is impractical, not because it is immoral. My attitude to the question of compromise with the war-effort is based therefore on practical grounds. My job is to abolish war, whose causes—such as unemployment, national sovereignty, and imperialism—are mainly social. My task is therefore to gain as much sympathy and support as possible for the social changes necessary to the abolition of war. It is thus quite illogical to oppose such things as firewatching (compulsory or otherwise) because such opposition only serves to alienate public opinion, as well as being socially irresponsible.

The absolutism preached by John Morley is plainly carrying an oversimplified and distorted war-resistance to a point where logic ceases to support it, and where it makes the task of war abolition more difficult. The plain duty of war-resisters today is to make as effective a political contribution as possible to war-abolition and not to muddle the question of where to draw the line in compromise with the war effort by confusing war-resistance with war-renunciation.

JOHN BRODERICK

18 Oakholme Rd., Sheffield 10.

PPU and Armistice

John Nicholson urges groups to advertise Armistice Campaign meetings in the name of the PPU. If our object is to publicize the PPU, that is undoubtedly the way to do it, but if, as I feel sure John Nicholson will agree, our object is to stop the war, then I question his advice.

From my experience many meetings are damned from the outset if advertised as being organized by the PPU and, regrettable as this may be, we must face it as a fact.

At Patrick Figgia said at a recent meeting, our job is "to make the people think," and an excellent way of doing this is undoubtedly to get them to attend Armistice Campaign meetings. If we can do this more effectively by not shouting PPU at them, surely it's up to us to do it.

It is not a question of lacking the courage of our convictions or of attempting to hoodwink the public, but of doing our utmost to bring an end to hostilities. If we can do this we shall certainly not "go down in the public eye with dishonour"; rather shall we receive their heartfelt thanks.

S. W. RANDOLPH

Salcombe, Woodside Av., Chesham Bois, Bucks.

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2/- for members and their friends

FOOD RELIEF FOR EUROPE

Critics Not Satisfied by Government's Case

MR. Dingle Foot's recent full defence of the blockade policy has not satisfied his critics. In the correspondence columns of the daily and periodical press they are returning to the charge.

New Statesman (Parliamentary correspondent, Jul. 17): "What the results of our successful blockade will be on the future population of Europe is horrible to contemplate."

Prof. Norman Bentwich: "... the particular ground for allowing some food relief to the children in Greece and Belgium is that those countries before the war had to import a large part of their food; and it is our blockade which cuts off that import. The negative attitude of the Government is parallel with its attitude to the rescue of the Jews from the Nazi mass murder. It justifies itself for not trying to save the remnant because it cannot help the mass" (New Statesman).

Prof. Emile Cammaerts: "... besides the legal responsibility which affects only the German Government there is a moral responsibility which affects all the Governments concerned" (D. Telegraph, Jul. 12).

Birmingham Post: "... one wonders whether, just possibly, a stricter control on supplies of raw materials, through neutrals, might not serve us as well as the present refusal to pass foodstuffs to Hitler's victims, even though they are also Hitler's serfs. Any way one looks at it, blockade when it is applied to foodstuffs is a slow and terribly cruel way of waging war; unjust, too, when the first victims are those who would, if they could, be our Allies. It must, also, leave a dreadful aftermath, physical and spiritual" (Jul. 9).

Liverpool Daily Post: "... opinions may, and do, differ on the question of providing necessities of life for starved peoples in occupied countries. ... But, as our shipments to Greece testify, a humane spirit may on occasion lighten the grimness of our task. Wherever possible, especially in the interests of children, this spirit should be given scope."

In the course of an extremely interesting advertisement in The Times, Jul. 16, under the title "Feeding Starving Europe," Roche Products, makers of synthesized vitamins, the following passages occurred:

"A plane-load of synthesized Vitamins B1 and C would provide the specific vitamin requirements of the whole population of Athens for many months."

"The provision of large stocks of synthesized vitamins which will be immediately available for the starving people of occupied Europe is now a matter for serious consideration by our own and Allied governments."

Replying to a question by Mr. Stokes concerning a proposal to send dried milk, vitamin tablets, and medicinal supplies to women and children in Belgium, the Parliamentary Secretary to the Ministry of Economic Warfare (Mr. Dingle Foot) admitted on Jul. 6 that "representations have been made by the Belgian Government."

ARMISTICE CAMPAIGN NOTES

"Will Victory Ensure Peace?" is the title of the first leaflet, now in hand, of a series in connection with the PPU Armistice Campaign.

A leaflet is being prepared setting out the pacifist attitude to negotiation; a factual pamphlet is also on the way.

The Holy Cross, St. Pancras, Parochial Church Council recently resolved that it "would appreciate PPU news and developments of the proposed Armistice Campaign."

In a letter published in his "Weekly Leaflet," the Vicar of Holy Cross Church (the Rev. R. H. Le Messurier—a member of the PPU National Council) gave nine reasons for pressing for an armistice now, claiming that such a project would be in line with Allied professions of humaneness and decency.

Please settle accounts with Peace News by means of postal orders, money orders, or cheques—rather than cash. It is safer, cheaper, and more convenient to do so, especially when large sums are involved.

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CASH must accompany copy, except for series bookings.

LATEST TIME for copy to be received: MONDAY. Please type copy separately from your letter.

Copy for classified advertisements for the issue of Aug. 6 should reach the Peace News office not later than FRIDAY, JUL. 30 (owing to the Bank Holiday). Advertisements received later than this will not be inserted.

ACCOMMODATION

C.O. wishes to rent small modern house in Woodford or Chingford area. Rent around 25s. inclusive; or buy. Box 990 PN, 3 Blackstock Rd., N.4.

FOR ALL properties to be let or sold in N.W. London and Districts, apply to McCraith and Brooks, Auctioneers and Surveyors, 44 Market Place, N.W.11. (Speedwell 9888, 3 lines), who will give special attention to the requirements of pacifists.

THRICE-GALED C.O. and fiancée seek holiday accommodation (board) first fortnight August, Lake District or North Wales. Box 1000 PN, 3 Blackstock Rd., N.4.

WANTED. First three weeks of August, holiday board and lodging in country where ration card unessential, farm preferred. Clay, 6 Victoria Sq., Newcastle-on-Tyne, 2.

EDUCATIONAL

BURGESS HILL SCHOOL, Cranleigh. Standard in academic subjects, arts, and music. Bees, chickens, pigs, fruit.

FREEMOUNT, Bacton, Hereford. Progressive education and communal home from 5 years in lovely estate parkland. Individual care and tuition, modern health principles, own produce. Katherine Young and Peter Young M.A. (Camb.).

FIND RECREATION and new power to serve through speaking and writing. Correspondence (also visit) lessons 5s., classes 1s. 6d. Dorothy Matthews, E.A., 32 Primrose Hill Rd., London, N.W.3.

KIDSTONE SCHOOL, Bishopdale, Leyburn, Yorks. Co-ed. 7-18. Practical education in a friendly community. School certificate. Preparatory Agricultural Course. Qualified Staff. Home Farm.

FOR SALE & WANTED

ACCORDEONS bought and sold. Business has now been transacted in various parts of England. Satisfaction guaranteed. 43 Perth Rd., Leyton, E.10.

C.O. wants to buy suit. Decent condition. Chest 38 ins. Waist 30 ins. Leg 30 ins. Price. Box 991 PN, 3 Blackstock Rd., N.4.

FOR SALE by pacifist, splendid window-cleaning round in S.W. London at fraction of worth. Box 992 PN, 3 Blackstock Rd., N.4.

LITERATURE &c

INTERNATIONAL THOUGHTS by John Nibb, 1s. 6d., postage 3d. BM/JONIB, London, W.C.1.

QUAKERISM. Information and literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Road, London, N.W.1.

CLASSIFIED ADVERTISEMENTS

MEETINGS, &c.

DR. A. D. BELDEN ON ARMISTICE. City P.P.U. Group, vestry of St. Margaret's, Louthbury, E.C.2. Friday, Jul. 30, 1.15 p.m.

DURHAM PPU. John McNair (I.L.P.) at Trades Hall, 26, Silver Street, Tue., Jul. 27, at 6.15.

LEATHERHEAD. Wednesday, Aug. 4, 7.45 p.m., Wesley Hall, Church Rd., Famine Relief Meeting. Madam Yoors-Peters, Dr. Alex Wood. All our neighbours, please be there!

MAURICE ROWNTREE on "Problems of Peace-making," basement 8 Endsleigh Gdns., W.C.1, Thursday, Jul. 29, 1.15 p.m. Central London Group, PPU.

METHODIST PEACE FELLOWSHIP. Meeting of Merseyside members Sat., Jul. 24, 7 p.m., Central Hall, Liverpool. Rev. F. Hankinson will speak on "Christ and the World of Nations." Chairman: Rev. T. Johns Martin. Fellowship Covenant Service will follow.

PERSONAL

CAMP SITE (free) Boxhill, Mole Valley; use of kitchen, blankets; bring food, tents, etc.; max. 4 people; particulars, Kohler, Fredley, Mickleham, Dorking.

CONTACT CORRESPONDENCE CLUB. A satisfactory medium for those desiring congenial pen-friendships. Particulars, stamp, Secy., PN, 19 Ty Fry Gardens, Rumney, Cardiff.

JOIN Victory Correspondence Club, 84 Honeywell Rd., S.W.11, for congenial pen-friends, Stamp.

QUAKER SERVICE in East London. Please remember our Children's Holiday Fund. There are heavy calls on it this year.—The Bedford Institute Association, Quaker Street, E.1.

RONNIE CARLILE, of the Royal Corps of Signals, killed in North Africa, May 25, 1943, would have been 21 on Jul. 28. Ada and Jack Carlile of 10 Fairfield Rd., Bow, ask friends to unite on that day in prayers for people of all nations who suffer the loss of loved ones.

WILL ANYONE interested in hospital work in Winchester please write to Mr. C. Waller, 50 Hatherley Rd., Winchester.

SITUATIONS VACANT

AN OPPORTUNITY OCCURS for two educated persons able to do (or willing to learn) elementary teaching in small Preparatory Boarding and Day School 15+ miles London. Grounds 8 acres, tennis courts, etc.; happy, comfortable home assured; salary according to usefulness. Write Principal, Brookhouse School, Turnford, Herts.

CAT AND MOUSE. I, J. V. Herbert Cookson, Farmer, Black Hall, Chipping, Preston (Preston 12 miles, Longridge 6, Clitheroe 9) am expecting a second summons for not enrolling in the Home Guard on Christian grounds (hardship not pleaded). Black Hall is a 28-acre (6 arable) farm (cattle, sheep). Required a strong C.O. (17 to 20) to keep the farm going while I am in prison and to help me make up for lost time when I am out of prison. Please state experience, if any, of hand milking, other farm work, imprisonment.

C.O. NEWS

"Directed" - Despite Exemption

JOHN Gibson of Glasgow was registered unconditionally as a CO on March 18, 1942. On Jun. 15 last he was served with a direction under Defence Regulation 29BA requiring him to do part-time civil defence. His appeal to the Local Appeal Board was dismissed.

Although unconditionally registered COs have no legal protection against such directions it has not been the practice of the Ministry of Labour to direct them to such duties, and the Central Board for COs took up the case with the Ministry. In replying, the latter stated that the Local Appeal Board had unanimously recommended that the direction be upheld. It was the policy of the Ministry of Labour to accept the recommendations of the Local Appeals Boards save in the most exceptional circumstances, and in this case the recommendations had been accepted by the National Service Officer. In the circumstances there was no action that could be taken.

The CBCO is taking the matter further.

Stanley Hilton, a CO from Rochdale, "is due to appear in Bradford shortly before his fourth court-martial," reported the News Chronicle on Jul. 21. He has been almost continuously in prison since Oct. 2, 1940.

H. C. Fisher, of Kew, a CO with a fine record in the last war, was prosecuted at Richmond on Jul. 12 for failing to comply with a direction under Defence Regulation 58A to take up work on the land. Mr. C. E. Shelley, solicitor for the Ministry of Labour (prosecuting) suggested that wilful and persistent disobedience should be dealt with strictly and that this was a case where the £100 fine should be imposed as well as the maximum of three months' imprisonment.

Charles Fisher was sent to prison for three months with hard labour.

John A. Horton, of CBCO staff, serving six months for failing to comply with a condition of exemption, has received 171 birthday cards in Wormwood Scrubs prison.

DISPLAYED Advertisements. MAX.

IMUM space allowed: Three column-inches. LATEST TIME for copy first post Friday.

SITUATIONS VACANT (Cont.)

COOKS WANTED, women or men, for boys' farm training centres, Derbyshire and Lancashire; also for Agricultural Hostels. Board, accommodation, and salary. Box 983 PN, 3 Blackstock Rd., N.4.

POULTRY KEEPER. Keen hard worker for co-operative farm run by pacifists. Scope for initiative. Community Farming Society, The Laurels, Holton Beckering, Wragby, Lincs.

YOUNG WOMAN wanted to list and type (her machine) occasional lists of books in spare time (London). Box 993 PN, 3 Blackstock Rd., N.4.

WANTED GOOD HOUSEKEEPER (to sleep out) for small family, consisting of two adults, two children, daily help kept, £2 per week. Please apply Mrs. Conrad, 322, Lea Bridge Rd., Leyton, E.10. Ley 3456.

SITUATIONS & WORK WANTED

ASSISTANCE with market gardening or fruit harvesting offered by woman pacifist return keep. Fortnight August. Devon or Cornwall. Box 994 PN, 3 Blackstock Rd., N.4.

CERTIFICATED TEACHER (German Jewess 27) recognized by Board of Education, requires post in school. General subjects, French, German, Latin. English references. Apply Box 995 PN, 3 Blackstock Rd., N.4.

CHRISTIAN PACIFIST, 25, married, child 4 months, seeks social-educational post September. B.A. (Hons.) French, teaching diploma, two years' experience warden refugee hostel. At present teaching prep. school Post to be of real service society, preferably permanent. Box 996 PN, 3 Blackstock Rd., N.4.

C.O. (24) B.Sc. 1st class honours mathematics seeks work, preferably mathematical or statistical. Box 997 PN, 3 Blackstock Rd., N.4.

C.O. (27) seeks market garden or nursery work, 4 years' experience, able to drive, London area preferred, Box 998 PN, 3 Blackstock Rd., N.4.

C.O.'s WIFE requires typing. Own typewriter, etc. Proficient. Prompt attention. Reasonable terms. Box 999 PN, 3 Blackstock Rd., N.4.

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DERBYSHIRE HILLS. Food Reform Vegetarian Guest House for happy holidays or restful recuperation; all modern comforts. A. and K. S. Ludlow, The Briars, Crich, Matlock (Station: Ambergate: Tel Ambergate 44).

WYE VALLEY. Guest house in own parkland of 150 acres. Homely atmosphere. Vegetarians and others catered for. From £3. "Lindors," St. Briavels, Glos.

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